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Wisdom. Mosaism is the basis of the Old Testament religion. That which was *pre-Mosaic* was preparatory to, and therefore a part of Mosaism. If there are any legal institutions of post-Mosaic development, they are nevertheless Mosaic in their character and belong to Mosaism. From this as a basis there proceed side by side two courses of development, the one objective, historical, prophetic and called *Prophetism*; the other subjective, reflective, ethical, and called *Wisdom* (*Hhokma*). Of the 569 pages of matter, 352 are given to Mosaism, 184 to Prophetism, 33 to Wisdom. As an example of the fullness of the book, there may be cited a single case, the treatment of the divine name *Jehovah*: (1) Pronunciation and Grammatical Explanation of the name (in which the spelling יְהוָה *Yahveh* is preferred); (2) The Signification of the name: *He who is, He who is what he is*, expressing the *independence, immutability, faithfulness* of God; (3) Age and origin of the name *Jehovah*; (4) Comparison of the name *Jehovah* with *Elohim* and *El*; (5) Attributes or names of God which are derived immediately from the idea of *Jehovah*;—the whole subject being allowed ten pages. Of the superiority of this edition to the English edition it is not worth while to speak. A most valuable feature of the book are the numerous insertions of the translator. Really, Professor Day has performed the work of an editor, rather than that of a translator, and to his important and scholarly additions the reader must be indebted for much that will render the study of the subject more interesting. The work will become the standard book on this subject, and will long remain such, unless, as at present seems exceedingly doubtful, the advocates of the Graf hypothesis succeed in proving their conjectures, and thus in upsetting all our accepted notions as to the order of events in O. T. history.

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### THE BEGINNINGS OF THE WORLD AND MAN.\*

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This book consists of a series of twelve lectures, and is a popular exposition of the creation of the world viewed in the light of the Bible and modern science. Prof. Chapin is a professor of geology and seems to be a believer in the Bible. His book will assist those who cannot go very deeply into the subject in obtaining the latest scientific facts and opinions as to Creation and Development. The writer is not so deserving of commendation when he passes from the safe-guard of the biblical narrative into somewhat fanciful explanations of the origin of society. He regards the story of Cain and Abel as typifying the march of society—the weaker nomad giving way before the more “advanced” and civilized Cain. This may be true and it may not be. So also he is inclined to regard the Tower of Babel episode as merely the gathering of a multitude of peoples under one government which was not strong enough to hold them together. Candor and honesty characterize the book and the reader cannot fail to pick up some good points and facts from it.

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\* THE CREATION AND THE EARLY DEVELOPMENT OF MANKIND: By Jas. H. Chapin, Ph. D. Pp. 276. New York: G. P. Putnam's Sons. 1881.